

C O P I E
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T H O M A S C R O W L E Y ' S
L E T T E R S
T O T H E
Q U A K E R S,

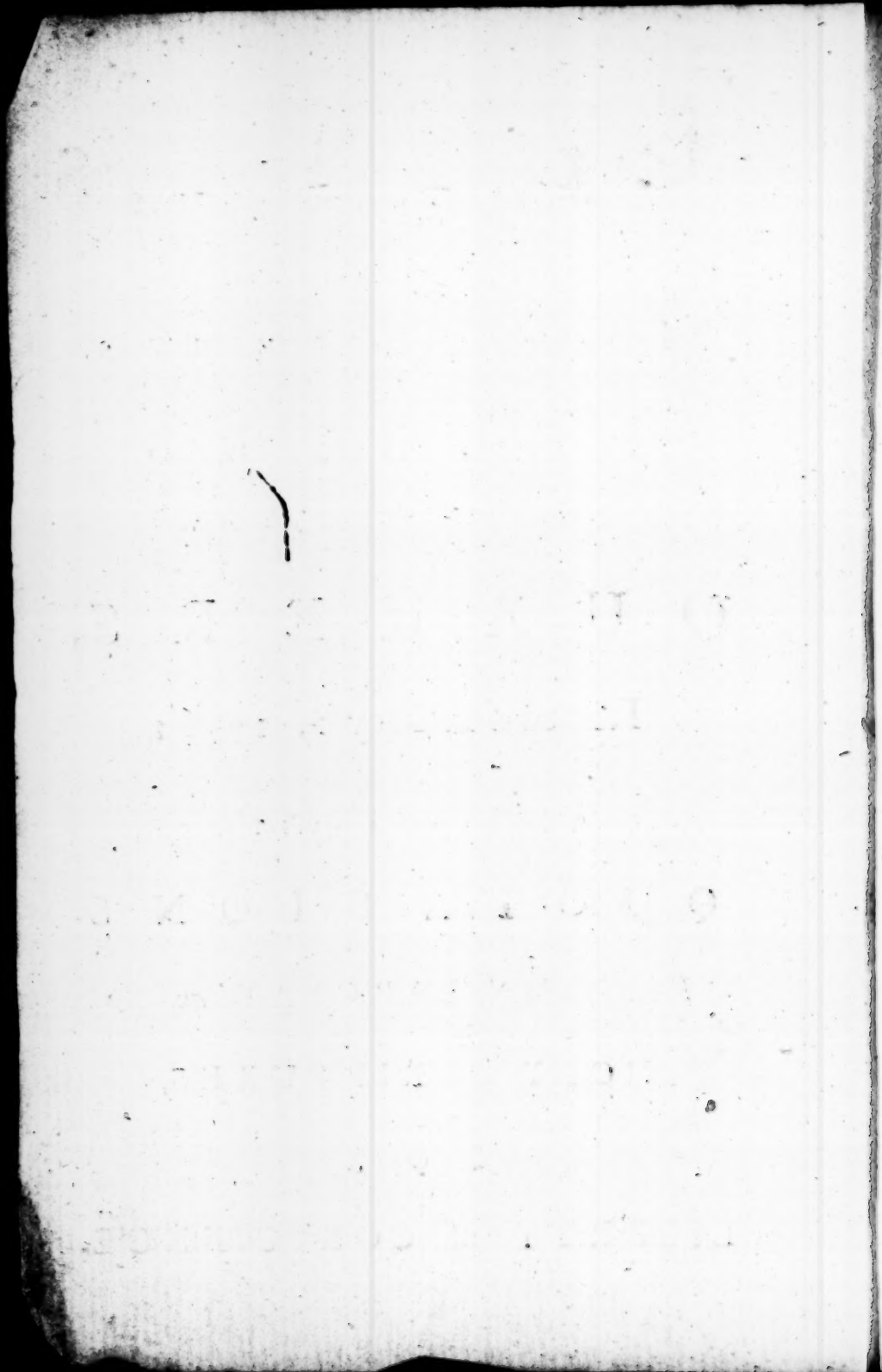
Printed *since* May 1, 1776 :

T O G E T H E R W I T H
Q U O T A T I O N S

From PENN, BARCLAY, *and the*

H O L Y S C R I P T U R E S,

F O R
L I B E R T Y o f C O



INTRODUCTION.

HAVING for the present pretty well eased my mind on the subject here treated of, I have now concluded to re-print them in a pamphlet, for more general use, and would wish every one to peruse with that candour and integrity consonant to the grand, specific Christian Institution; "As you would others should do unto you, so do you unto them," for this is the Law and the Prophets; and be pleased to observe our Saviour asserts, that I came not to destroy the Law, but to fulfil; so are the Ten Commandments yet in force, and paying Tithes also, so long as they remain established by the Laws of our Country; but I hope for a happy alteration to take Place; and, in the mean time, making allowance for misinformation and prejudice, I am perfectly for a mutual Liberty of Conscience: and be pleased candid reader to consider the new christian Law, "A new commandment I give unto you, that you Love one another," which doth not consist with Persecution, Censure or Disownment, on account of conscientious Dissent or Practice.—It most certainly is more christian and apostolic to bear with and forbear in brotherly Love and Charity; and in all things it is essential to promote and preserve Sincerity and Truth, and to guard against the dangerous innovations of human Traditions, tending to cause dissimulation, and to destroy the divine Commandments; true Faith, Love of God, and loving one another; and tending

also to the danger of destroying, or wounding true Peace and Tranquility, so essential to our present and future Bliss ; so may we dwell together in brotherly Love and Charity, and so may divine grace be found to abound amongst us, to the honour and prosperity of the society, and the glory of him, who is calling us out of Darkness into his marvelous Gospel Light. I rest, in much love and sincerity,

Thy well-wishing affectionate Friend,

T. CROWLEY.

Walworth, 1st March, 1779.

COPIES.

C O P I E S, &c.

To the YEARLY MEETING of QUAKERS in
LONDON.

Dear mistaken Friends,

AS the yearly Meeting of 1774, in an unprecedented manner, presumed to decide against me, without hearing out my defence, and without granting my reasonable request, of having my pamphlet read in the Meeting before my Judges, who were to decide on that principal part of the accusation laid against me, also without granting, or so much as debating on, the propriety of, allowing *Liberty of Conscience*, in regard of paying tithes, although earnestly desired by me. I therefore, and because it evidently appears to me a matter of great importance to the safety and welfare of the society, of which my own wife and five sons and daughters are a part, do now solemnly intreat the society, in this their corporate capacity, to resume the subject for your serious, deliberate, and solemn consideration; and be pleased to wisely consider the just pleas for liberty of conscience, so wisely, happily, and successfully urged by our antient very sensible friend, W. Pen, which I then requested

requested might be also read before the meeting, being included in my pamphlet then exhibited to the committee, whom I did request to produce the same, in order to be read in evidence before my Judges in the said yearly meeting, before decision, but was not complied with, and the meeting on the contrary broke up confusedly, while I was on my legs, making my reasonable defence, and pleading for liberty of conscience, which being a conduct without precedent, and unconstitutional, and contrary to justice, mercy, impartiality, or benevolence, or charity in sentiment; and I believe such as hath not been known in any civilized country in Europe: I have therefore the more confidence in requesting the favour of being heard out in my defence, on fifth day next, in the afternoon, or the following day, *or that the yearly meeting do previously, wisely, make a minute for the allowance of liberty of conscience, respecting the matter of obeying the laws of the legislature in money matters, such as tithes, church-rates, and militia tax; which, I am perfectly persuaded, would be for the advantage and permanent welfare of the society, being now in a very different situation, respecting times, and seasons, and occasions, from what it was in the last century. So that what was then grounded on violent occasions is now quite differently grounded, the occasion being ceased.*

THOMAS CROWLEY.

Walworth, May 31, 1776.

N. B. The preceding, being delivered to the yearly Meeting, certain members were appointed to examine
and

and report if proper to be read in the Meeting, who reported, that they thought it inadmissible, so was returned.

For the PUBLIC LEDGER.

To the seven Wiseacres who adjudged THOMAS CROWLEY's Pleas for Liberty of Conscience inadmissible, in the Yearly Meeting of Quakers in London, 1776.

AS a friend to propriety, a rational Christian recommends you, either to pray to the father of spirits, to give you more wisdom, so that you may become reformed in principle, (which I wish for you) or else, that you do renounce a pretence to the very amiable character of a *Christian*; for be it known to you, he only is, in reality, a true Christian, who, from principle and conscience, obeys his righteous laws, and the truths of his gospel. Now be pleased to consider, that, one of the principal specific precepts of *Christ* is this, "As ye would that others should do to you, so do ye to them;" but every one of you like to have liberty of conscience allowed you; it is therefore your evident Christian duty to allow it to others, and promote it; but ye have acted the very reverse, in adjudging, that my pleas for liberty of conscience, or requesting the society to make a minute to allow it, were inadmissible in the yearly meeting,—so that out of your own mouths I condemn you, as buriers of the talent God has given you; therefore be-
ware

ware of the sentence, " Take from him that which he
 " hath, and give to him who hath ten, and cast him
 " into outer darkness."

A rational Christian,

THOMAS CROWLEY.

Walworth, June 1, 1776,

The following three Letters having been wrote, and sent to the persons to whom addressed, and the author having never received any answer at all from either of them, or from any other on their behalf, and correct copies being afterwards inclosed to two several meetings of discipline, for their perusal and comments, were very ungenerously returned unopened, without any answer, other than, they could not take any notice of it; therefore, in order that the whole may not remain ignorant, through the the *false zeal* of a few, I have thus made them Public.

Aug. 4.

T. C.

Copy of a Letter to John Griffiths, little before his last Illness.

Ungenerous Enemy.

THE wise man has left a sacred record, " A good name is better than riches," which being true, it necessarily follows, as certain truth, that he who robs
 an

an honest man of his reputation, or is the cause or means of others so doing, is a greater enemy, and more cruel, than he who robs him of his pecuniary estate, and so deserveth greater punishment ; and although he may possibly in measure escape here, he most certainly will be answerable in the final day of retribution, at the sacred tribunal of impartial justice ; and although we are required, by the most holy author of the Christian religion, to forgive an offending brother, (mark well) it is only in case of repentance and acknowledgment, and doing justice.

“ If thy brother offend thee, and he returns and saith I repent, thou shalt forgive him ;” and it may be safely concluded, if the offender doth not so return, and so put it in the power of the offended to forgive, neither will our father, who is in Heaven, forgive such offender ; and as in my last, “ Happy is he whose sins goes before hand to judgment. Now thou hath been guilty, in procuring I. S. and he accompanying thee in the dark and cruel business, in the year 1773, of occasioning, by application and influence, the monthly Meeting of Devonshire - House, to enter on their books, records of defamation, extremely injurious to my reputation in the society, in which I was, in the course of God’s providence (and not by choice) born and educated, for no other real cause than doing my real conscientious duty, and defending the same ; which defence was in effect extorted from me, by the violent, cruel, unrighteous, and unchristian discipline ; for so it is, when so applied, as in my own case. I therefore, being cruelly and unchristianly wounded in a more valuable part than outward estate, do very justly require repara-

tion at the hands of the injurer, by his again applying to he same monthly meeting, and proposing and desiring their doing me justice, in acknowledging, by another record, my sincerity and faithfulness towards the laws of God, and the doctrine of Christ and his apostles, and so worthy of communion.

Thy injured Friend,

THOMAS CROWLEY.

London, 29th, 11th Month

November, 1775.

(COPY.)

Copy of a Letter to Isaac Sharpless.

27th July, 1778.

To Lovers of their own Power and false Peace, in preference to the sacred Love of Truth.

AS it pleaseth the Almighty Father of Spirits to give different gifts and degrees of understanding to mankind, they must necessarily, in consequence, judge differently in disputable cases ; and as sincerity is an universal duty, why should mistaken zealots require the present members and posterity of a whole society all
to

to pretend to think alike, and to act alike, respecting the matter of refusing to obey the laws of the supreme legislature of this nation, concerning Tithes, freely given and granted by the representatives of the whole common people, in parliament assembled, and confirmed by the House of Lords and the King, long before the society commenced, and since also confirmed by great number of reformed Protestant Parliaments, especially when 'tis considered that such refusal is quite contrary to the plain doctrine of Christ and some of his apostles, by plain, clear inference? (see 23 chap. Mat. 23 ver.—11 chap. Luke, 42 ver.—13 chap. Romans, ver. 1 to 7.—10 chap. ditto, ver. 1 to 3.—3 chap. Titus, ver. 1 to 3.—1 Peter, 2d chap. ver. 13 to 17.—7 chap. Heb. ver. 1 to 7.) or why should a society, misled by zealots, and lovers of their own power, take so much pains to make people dissemblers and hypocrites, in pretending to think what they, as considerate men of sober senses, if well read in the Holy Scriptures, cannot think? and this in order to preserve a false peace, or appearance of pretended unity, in a matter which is really erroneous, and which doth unnecessarily involve the present members and posterity of a whole society in danger of ruin; did not of late, and so far, the mercy and benevolence of the national ministers forbear the rigour of the laws, amended as they are in favour of the society? and these *merciful and benevolent Ministers* (who, if otherwise, might put any refuser to pay, into the Spiritual Court, if so minded; the laws, as they now are not at all prohibiting them) are the people who you pretend ye cannot pay for conscience sake. Oh! dreadful error in judgment! 'tis high time to reform. Did

honest John Wickliff, the first Reformer from Popery; or did honest George Fox, prefer such false peace to an honest reformation, as it appeared to them? if they had, how would reformation have taken place through their means, as instruments? Would not an honest liberty of conscience, respecting this matter, be abundantly more conducive to true Christian sincerity and truth? And is it not very lawful and reasonable for mankind to make use of the rational faculties, which God hath given them, to oppose so very dangerous a yoke, hung on the necks of the youth of the society, requiring them, as the condition of continuing in membership, to refuse to comply with such legal pecuniary demands, whereby they become liable to be thrown into jail, to the ruin of many and their families, in order to preserve a testimony, which took place in very different times, but for which there is not either precept, or example, in all the holy scriptures? and therefore, why should the love of power and importance, and false peace, operate to uphold so very dangerous a doctrine at this favoured period of time, when Government hath long since benevolently allowed the society liberty of conscience? Should not the society also, as benevolently allow their members, in this favoured age, a generous liberty of conscience in this matter? But the writer of this hath been publicly disowned for exercising such liberty, and using honest endeavours to promote the same.

It evidently appears to me, it must be a dreadful delusion for any one to think the true undefiled religion before God can be so void of charity and mercy: And
may

may there not be much danger of such conduct rising up in judgment in the day of final retribution, at the solemn sacred tribunal of impartial Divine Justice. Consider in time, before it be too late; and consider also, that to refuse liberty of conscience is a Popish principle, but the very reverse of christianity, or true christian principles.

I am thy much injured, but well-wishing,
conscientious Friend,

THOMAS CROWLEY.

P. S. To Isaac Sharplefs.

Thou, in company with the late John Griffiths, influencing the monthly meeting of Devonshire house to disown me, and by the very false, injurious reports attending, wounding my reputation, and injuring the reputation of my family, hath done me more injury than depriving me of my estate might have done: 'Tis not in thy power to fully make me recompence; but the best and most effectual step thou can take towards it, is to use thy honest endeavours to promote liberty of conscience, in matters warranted and justified in the holy scriptures, for the benefit of the present members and posterity of the society; then I shall be fully satisfied, and I hope it may be so accepted at the solemn sacred tribunal of Divine Justice. "If thy brother trespass against thee, and he returns and saith, I repent, thou shall forgive him;" but I conceive that is not justly applicable to lovers of their own power, being of-

fended

fended at honest endeavours to promote liberty of conscience, truth, and sincerity, relative to this matter, intended for the benefit of the society and posterity.

Q. Doth not the same sort of false peace operate also to prevent necessary reformation in the Church of England, which is very much to be lamented, but ought not to be imitated?

Idem,

T. C.

Copy of a Letter to T. C.

Thomas Corbyn,

CONsidering thee as at the head of a misapplied discipline, I have to remark for a very necessary caution, and very useful, that the private discipline, as well as publick, when wofully misapplied to such who really are not unfaithful, (although so accused) but truly conscientious in paying tithes, agreeable to scripture and reason, is quite of the nature of persecution, as much as is fire and faggot, although of a different species; and it wofully appears to me, very evidently, that 'tis much worse, and more cruel and unchristian, to make use of, or inforce, such misapplied discipline, to deprive an honest conscientious man of his domestick and private comfort, and society communion through life, than to put him to an expeditious death, being prepared for his final change. So is it more cruel and unchristian (if any thing can be so) than

than using fire and faggot ; and thou may depend, it will be found so at the tribunial of Divine Justice, in the tremendous day of account, which is hastening. Are not therefore such ruling elders the very pest of society, and the worst of men ?

Thy conscientious, suffering Friend,

THOMAS CROWLEY.

Walworth, Aug. 7, 1778.

P. S. “ None so blind as they who will not see.”
“ None so deaf as they who will not hear.”
“ None so ignorant as they who will not understand.”

(C O P Y.)

For the MORNING CHRONICLE.

THE following letters having been modestly laid before the Quakers Monthly Meeting of Devonshire-House, London, for their solemn consideration, and having requested a written answer thereto, after waiting about five weeks for the same, my said letters were returned on the 7th instant, with only a verbal answer, “ that they had no remarks to make thereon ;” and having quere’d of the person if my letters and pleas had been read openly in the meeting, as I requested, and been answered in the negative, and they having been perused by some leading elders privately, I immediately

diately wrote in the room adjoining, the following lines, No. 3, for the purpose aforesaid, and after about a quarter of an hour, received again the same verbal answer, as before, that "*they had no remarks to make*;" and being also again informed my letters were not suffered to be read openly in the meeting, *therefore*, not willing the whole should so remain ignorant of my pleas of defence and justification, through the *false zeal* and superstition of a few, and in order to do that justice to my reputation which they uncharitably declined, I have been led to judge it reasonable to publish them, and so to take my leave of that quarter, as being double dealing, insincere, pharasaical, superstitious, and therefore *unchristian*, as contemning in conduct the *righteous laws of Christ*, one of the very principal whereof is, *to do as we would be done by*; at least such are many of the leading elders and ministers among them, although to do justice, I confess there are among them some very worthy friends, who I much esteem, but who, through a slavish fear of offending the *superstitious zealots*, remain timorous and silent, and so afraid to take the part of an offended brother, who has been cruelly and unrighteously disown'd for doing justice to the ministers of the established church, in *paying tithes honestly*, whenever legally demanded. I nevertheless *freely forgive*, and leave them to the conduct of an over-ruling providence, *whose sacred language*, by the pen of an *inspired servant*, is left on record, "*Vengeance is mine, I will re-pay.*"

THOMAS CROWLEY.

Walworth, Oct. 9, 1778.

P. S. The

P. S. The fly, undermining letter, directed to me by the post, signed *Tranquillitas Amator*, appears to have been the effect of an *heated imagination*, since, besides unmerited, severe and uncharitable reflections and insinuations, it contains an insidious query or interrogative, without informing where, or to whom to direct my answer, *defence* or *justification*, and therefore extremely ungenerous, and not according to the *golden rule*.

Idem,

T. C.

LETTER I.

Dear Friends,

I Herewith communicate a true copy of a memorial, which I intended to be laid before the Monthly Meeting of Devonshire-House, agreeable to the date thereof, in the year 1772, had I not for peace sake forbore, through the earnest persuasions of one of your Elders, viz. John Sherwin, &c. And as nevertheless the same Monthly Meeting did afterwards presume to disown me, for being unfaithful, as appears by the minute of disownment, and which with the other articles wherewith I was then accused, are false and absurd, and of which charges I am, and then was, very innocent. I from thence conclude and alledge I was wrongfully and unconstitutionally disown'd without any proper or real ground, or authority, from any preceding minute or act of the society, and therefore I am confident

C

you

you ought in point of justice (the principal Christian virtue) to annul and make void the said unjust minute of disownment, else will your conduct remain, as 'twas, diametrically opposite to the three grand indisputable universal duties of *doing justly*, *loving mercy*, and *walking humbly*, without which there is no just ground to hope for salvation; I am therefore, for your own souls sake, as well as for the sake of the welfare of the society, bound to recommend your very serious and solemn consideration of these matters, and, if right minded, you will certainly find it a duty to reverse your unhappy, cruel and very unchristian minute or sentence, of 9th of 2d Month, 1774, the aspersions therein being false and undeserved, and which I am ready to make appear, as I should have done more than four years ago, if I had been honestly heard out in my defence, without previous condemning judgment, so cruelly wounding and cutting off your innocent and best friend, whose real aim was in sincerity and truth, to become instrumental in making you wiser and better Christians, and which may yet ensue, if you are not yet remaining very blame worthy, and too regardless of *future bliss*.

Your much injured,

Conscientious suffering friend,

THOMAS CROWLEY.

Walworth, Sept. 2, 1778.

I request an answer in writing.

Idem, T. C.

Copy

Copy of a Memorial intended to have been laid before Devonshire-House Monthly Meeting, agreeable to the date thereof, in the year 1772, but through the earnest persuasion of one of your Elders, viz. John Sherwin, &c. for peace sake suffered to rest.

LETTER II.

Dear Friends,

THE minute of 1706, making members who are found to be unfaithful, respecting tithes, liable to have judgment go forth against them, &c. for such their unfaithfulness, being, as I conceive, of an ambiguous nature, and originally intended to operate against such only, who, pretending convincement of its being a duty, to bear the testimony against paying, were found, on experience, to act contrary to such their pretended, or real convincement, in paying tithes, and so found to be really unfaithful, and in consequence, reasonably liable to censure, but I conceive could not, by any sincere, religious, true Christian Ministers and Elders, met together as such, be intended to operate against any, who (being born and educated in the society) never were convinced of its being a duty, founded either on the Holy Scriptures, or sound reason, to bear such testimony, and who never pretended such convincement; since it would, in such case, very unhappily be found an unchristian minute, militating against one of the principal duties of *Christianity*, which is *sincerity*:

cerity : and as I have also reason to think, that Yearly Meeting Minute has been by many misunderstood, to the great hurt and danger of the society, and of some members in particular, I therefore am the more confident in terming it an *ambiguous minute*, liable to be taken in very different meanings, to the great damage of the society, and of such sincere members, who, having very conscientiously and maturely considered the matter, cannot find the said testimony to be founded on any precept or obligatory record in the sacred writings of the inspired Prophets, Evangelists, or Apostles, of our Redeemer and Saviour, Jesus Christ ; but on the contrary, finding therein many precepts or exhortations for our obeying, or being subject to, Principalities and Powers, Kings and Magistrates, &c. especially in money matters, as well as immortality, being, as I conceive, their proper province to superintend, and assess in all cases which they judge for the publick good ; and as tithes and taxes, in lieu of tithes, are laid on and levied by authority of King, Lords, and Commons, in Parliament assembled ; and the case being now very different from what it was in the last century, when civil wars, Popery, and arbitrary power so unhappily prevailed in this nation, and under which very unhappy circumstances, the pecuniary testimony took rise among us ; but the cause being now happily removed, and as we are now blessed with a mild and Protestant King and government, &c, allowing us as a people liberty of conscience, however some zealous friends might then find it a duty to bear the testimony, I conceive it ought to cease now, or at least, that it is not, nor ever can be, a general duty to the whole of this or any other society : and therefore, and for other sufficient reasons,

 upon

upon the whole, I request information in what sense you understand the Yearly Meeting Minute in question, respecting *unfaithfulness*, and I now add, in lieu of former conclusion) in order that I may proceed as occasion requires.

I am in that love which truly wisheth the welfare and and prosperity of the society in the best things.

Your unfeigned well-wishing friend,

THOMAS CROWLEY.

11th, 10th Month, 1772.

LETTER III.

Dear Friends,

THE answer of having no remark to make, is not to my satisfaction, my accusation in the minute of disownment, was read openly in the meeting; and if my defence be not so read also, 'twill not be doing justice to my injured reputation, nor agreeable to the principal specifick Christian law of Christ's own making, "As ye would that others should do unto you, so do ye unto them." I therefore wish ye to cause my written pleas of defence to be read openly in the same meeting.

Your suffering Friend,

THOMAS CROWLEY.

*Devonshire-Meeting-Room,
7th Oct. 1778.*

Copy

L E T T E R IV.

Copy of a Letter from T. C. to John Townsend.

I beseech thee to consider and duly ponder the following precepts and admonitions of the great Apostle to the Gentiles.

xiii. Chap. Rom. 1. Ver.

“ **L** E T every soul be subject to the higher powers, for there is no power, but of God.”

2. “ Whosoever therefore resisteth the power, resisteth the ordinance of God, and they who resist shall receive to themselves *damnation*.”

5 “ Wherefore ye must need be subject, not only for wrath, but also for *conscience sake*.”

Q. How can it be consistent with these plain, positive coercive precepts, for any Quaker or other, to refuse to obey the law made by the supreme Legislative Power of this nation, composed of King, Lords, and representative Commons, in Parliament assembled, respecting tithes, since there is *not* any one precept in all the *Holy Scriptures* enjoining such refusal or recommending the *testimony*, which (through a mistaken zeal) our society doth, so contrary to the Gospel, so *unhappily* recommend, for a *general rule* in the society, to the great hazard of present and future well-being. T. C. hath ever since he has been at maturity, with great sincerity
firmly

firmly believed it his duty to pay all such assessments, which the Parliament, as aforesaid, hath, or doth, lay on him or his estate, for any purpose which they may judge needful for the good or safety of the publick, either in respect of tuition, protection, or administration of justice, and hath often been grieved to see the imitation, dissimulation, and hypocrisy, which hath so shamefully abounded among the pretended testimony bearers, to the great scandal of the profession of the Christian religion, which requires *sincerity as the condition of salvation*. How tremendous ! therefore, is the consequences recommending the said testimony, especially as it has usual been *unconditionally*, without mention of any regard to the conscientious judgment of each individual apart, and so having a strong tendency to discourage and destroy the *incense of sincerity*, the exercise whereof, ever was, and ever will be, acceptable to the all-wise gracious God, however it may be to weak-judging, deluded friends ; for which just cause, &c. T. C. judges it his duty to bear his faithful testimony against all dissimulation and hypocrisy, as being totally inconsistent with, and averse to, the religion and doctrine of our Saviour *Jesus Christ* and his Apostles.

T. C. also finds it a duty to caution against that *false zeal*, which is not according to knowledge (see Rom. x Chap. Ver. 1. and following) but rather for all to submit to the righteous injunctions, or righteousness of God, and of his son Christ Jesus, as well as to the wholesome advices and precepts of his divinely anthorised Apostles, and herein he is well assured of divine approbation.

I rest

I rest in that love which wisheth the welfare of all
mankind, thy affectionate sincere friend,

THOMAS CROWLEY.

*Gracechurch-street,
26th, 5th month, 1772,*

(T R U E C O P Y .)

N. B. Sent a copy inclosed to Jos. Row, and friends,
7th September, 1778.

And subjoined also the mental Ejaculations, addressed
to *the Supreme,*

WHAT though no objects strike upon the sight,
Thy sacred presence is an inward light,
What though no sound should penetrate the ear,
To listening thought the voice of truth is clear;
Sincere devotion needs no other shrine,
The centre of an humble soul is thine.
There may I worship, and there mayst thou place,
Thy seat of mercy and thy throne of grace;
Yea fix, if Christ, my advocate appear,
The just tribunal of thy Justice there,
May each vain thought, may each impure desire,
Meet in thy wrath with a consuming fire,
Whilst the kind rigour of a righteous doom,
All worldly joys and selfish pride consume.
Thou too canst raise, though punishing for sin,
The joys of peaceful penitence within;
Thy justice and thy mercy both are sweet,

Thou

Thou makes our sufferings and salvation meet.
 Betall me therefore whatsoe'er thou wills,
 I see thy aim through all these transient ills ;
 'Tis to infuse a salutary grief,
 To fit the mind for absolute relief ;
 Till purged from e'ery false and finite love,
 Dead to the world, alive to things above,
 The soul renew'd, as in its first form'd youth,
 Shall worship thee in spirit and in truth.

For the MORNING CHRONICLE.

*Copy of a Letter from a Rational Christian to several
 pretended Friends.*

Mistaken Zealots,

I Think, according to the best of my remembrance, thou was one of the many friends to whom I presented, or sent, my little book, containing my letters and dissertations, *relative* to the pecuniary testimony and the dealings of the society, about or upwards of three years ago. I have also very lately sent thee another of my books, containing my letters and dissertations on various subjects, but chiefly on differences between the mother country and her colonies ; the chief whereof were wrote, and communicated to *Ministers of State*, and some put into the publick papers for general inspection and information : in which, my view and hope was, that of becoming instrumental in pointing out (as *peace maker*) a proper and

D

happy

happy remedy; which, if a majority of the council had been *wise enough* to adopt, might have very happily *prevented*. The *dreadful scenes ensuing since*, and so pointed out to them, *as impending*, and now much regretted by some of them, who were too high-minded to approve and adopt before too late. *Humility goes before honour*; my view in this *short epistle* being to recommend to thy very serious perusal and attention, and to let me know which of my letters, dissertations, or plans, therein contained and wrote by me, in the course of about *ten years*, thou art pleased to consider as an indication of what thou, and many other superstitious zealots, have *uncharitably and unmercifully* accused me of, to the *wounding* my *innocent family*; and as your *false zeal*, not according to knowledge, appears to have *extinguished* your charity, I am your best friend in honesty, recommending your very solemn perusal of that great apostle to the *Gentiles*, (whose descendants *we are*) his doctrine on the head of *charity*, (see 1st epistle to the Corinthians, 13th chap.) the proper definition of which principle is the *love of God*, and *love of man*, as the *motive of conduct*. This is *charity* in the proper sense, and in his sense; but 'tis possibly, as he mentions, a man may give his goods to the poor, or if he gives his body to be burnt, if *not* from *such true spiritual motive*, but if *passion, false zeal*, or to *gain applause of men*, be the motives, 'twill not avail in his sight, who knows the inmost recess of every soul, and on what motive each of us act. And be pleased to remember, "Without repentance there is *no remission*!" 'Tis the nature of vice and superstition to blind the eye of the human understanding, as on the contrary, it is the genuine true property of the divine *spirit of truth*, to lead into all *truth*, and out of error,

super-

superstition, and vice. "*The tree is known by its fruit,*" and in order to attain the *true wisdom*, which (according to the Apostle James, see 17th ver. 3d, chap.) comes from above, and is full of *mercy* and *good fruits*, without *partiality* or *hypocrisy*, I recommend *prayer in faith*, and *sincerity*, to the *Fountain of Wisdom and Mercies*, who gives liberally to the *sincere, penitential, humble petitioner*, agreeable to Solomon's experience, who relates, that he was born as other men, but "he prayed, and understanding was given him." He put up his petition to God, and the *spirit of wisdom* came to him. A *noble and happy acquisition*; and that thou may'st so *baptily and successfully apply* in all *sincerity* and *truth*, is my hearty desire and prayer for thee, and all the misled and mistaken *false zealots*.

I rest thy injured and offended,

But *sincere, forgiving friend*, and relation,

THOMAS CROWLEY.

Walworth, Oct. 24, 1778.

P. S. The *private discipline* of the Society of Quakers, when applied to their members who honestly pay tithes, appears evidently to become an engine of the grand adversary of the souls of mankind, to punish the disciples of Christ, among them, for being *sincere*

Idem,

T. C.

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To

To the Printer of the Morning Chronicle.

A Parallel, by way of similitude, may be, not unfitly *inferred*, between the state of the *Jewish church*, in the early years of Christianity, as recorded by the Evangelists and Apostles (particularly the Apostle Paul, see 9th chap. of Heb. 10th to 15th ver.) and the late and present state of the society of *Quakers*, respecting in each of them, those different unessential *externals*, imposed on them until the time of *reformation*.

Before the year 1706, the society was, very evidently, (according to the best of their authors, viz. *Barclay*) much more of a true Christian principle than they from thence commenced, or have been since, as it may be very justly said the society have, from and since that very *unhappy period*, been involved in a state of bondage, to their very unhappy, collective, unchristian rule, of each member becoming thereby liable to be disown'd, or excommunicated, in case (in effect) of his *doing justice* to the national *ministry of the gospel*, of legal establishment, in honestly *paying tithes*. Before that period it does not appear to have been accounted any part of the true *christian* divinity, not being mentioned as a *rule of faith* in any of his (say *Barclay*) fourteen essential propositions; nor does the fifteenth, or last, make it even an unessential article of faith, as a general rule. It was, I think, about thirty-one years after his *very sensible System of Faith* was wrote, that the unjust and unchristian, and very *unhappy rule* was made in the year 1706, (*Barclay* having

having, as I remember, wrote his apology for the *True Christian Divinity* in the year 1675) since which unhappy period, 1706, the members of the society may be very properly considered as in an unhappy State of Bondage; and being now upwards of 70 years since (the period wherein the Israelitish *false zealots* were in captivity in Babylon) I would willingly indulge a *hópe*, that their *reformation* and *redemption* is not far off; so far, as that an honest christian liberty of conscience, to do justice to the ministry of the established church, may be allowed to *such* who cannot see it to be any part of the Christian religion to *refuse to pay*, but the reverse, being very evidently *contrary to law, to reason, and to the holy scriptures*.

A rational Christian,

THOMAS CROWLEY.

Walworth,
October. 28, 1778.

To the Printer of the Morning Chronicle.

B E pleased to insert the following in your impartial paper :

Uniformity in *unessential* externals, considered in general terms, and, on the contrary, liberty of conscience and sincerity recommend by

A Rational Christian.

TIS to me an *evident truth*, that dissimulation and hypocrisy, especially in professions of religion, must be odious in the sight of him who is the Fountain of *Truth and Wisdom*—so does it become a very dangerous Yoke on the consciences of honest, sensible, sincere Christians, to have an established system of *faith* imposed on them in the *external, unessential* articles, since it inevitably involves posterity in the woeful alternative of either being imitators and dissemblers in *religion*, or else of becoming liable to the censures and *discipline of the church* ; therefore, should a *system of Christian faith* be reduced to *essentials*, according with the doctrine preached by the Divine Author of the real, rational Christian religion—see the 5th, 6th, and 7th chapters of the Gospel of *Christ*, as recorded by Matthew, the Evangelist, which is the best written Criterion for every professor, to compare with their lives and
con-

conversation, in order, as a touchstone, to prove whether each, for himself, be in the possession of what he makes an outward profession of, by being clothed with true *humility of soul*, by mourning for his own sins and the sins of his fellow-creatures, by being meek, by hungering and thirsting after righteousness, by being merciful and pure in heart, by being *peace-makers*, and, by bearing with patience the buffetings, revilings, and persecutions, which the prophets and servants of God have before sustained, in order that their Reward may be *great in Heaven*, and by letting your lights so shine before men, that others, seeing your good works, may glorify your *Father* who is *Heaven*—and withal, agreeable to the prophets, to *do justly to all*, to have and abound in true Charity, which is the Love of *God*, and the love of man, to *do as we would be done by*, to return *good for evil*, and to patiently acquiesce in true resignation of Soul to the divine will of him who hath called us out of darkness into his marvellous light ! discovering to the sincere disciples of Christ, *the truth*, in all things which concern our *spiritual progress*, in our Christian warfare, so may we very happily escape all the wiles and stratagems of the grand enemy of the souls of mankind, and his agents, and to become very happily conducted, by the *divine spirit of truth*, through this *state of probation* trials, and persecution, to the glorious hope and full fruition of that endless bliss, and crown immortal, which at the end of the *Christian Race*, is laid up in store for all the *true hearted sincere disciples* of Christ, whose delight hath been to do his will, rather than to bow down to human Combinations in Matters of

Faith,

Faith, and who in a *spiritual relation* could never, for *conscience sake*, worship *Baal*, or kiss his image.

THOMAS CROWLEY.

Walworth,

October 29, 1778.

P. S. If the Monthly Meeting of Devonshire-House, on my last appeal to their (wish'd-for) candour, had been *wise*, they might very justly, and with great propriety, have appealed *for aid*, either to the *quarterly* Meeting, or rather to the Meeting for *Sufferings*, that so it might, from thence, be regularly carried into the next Yearly Meeting, to explain their *ancestors own ambiguous Minute* of the year 1706, respecting unfaithfulness; and I do presume 'tis not yet too late. I am perfectly persuaded, if a *liberty of conscience* should ensue, respecting monies, or value, lawfully assessed and lawfully demanded, 'twill be of very great spiritual advantage to the Society, in the consequences thereof, in *promoting* the most important *principles*, *sincerity*, and *truth*.

Idem,

T. C

To

To the Printer of the Morning Chronicle.

THE letter, very improperly signed *Veritas*, dated 30th October, 1778, and inserted in your paper of this day, 2d Nov. ought, in order to correspond with the principles of the said letter, to have been signed *Obstinate Error*, or *Superstitious Falsehood*, in lieu of *Veritas*—meaning *Truth*, since it very evidently arises from prevalence of passion, wounding, and, in some measure, destroying his reason, and so approximating to a state of *madness*, or *deprivation of reason*, of which he, and many others of his said unrighteous, pharisaical sect hath very wickedly and maliciously falsely accused the innocent author, so very unrighteously and unmercifully attacked, for having very truly and justly asserted, and which he now as truly and confidently repeats, That the pecuniary testimony of the Quakers, in refusing and requiring their members to refuse paying *tithes*, is *contrary to law*, to *reason*, and to the *holy scriptures*, which, although he so impudently and so very ignorantly abuseth me for, is thus very clearly demonstrated, viz. Tithes are, in this the land of our *nativity*, a free gift of the people by their representatives in parliament, and confirmed by the Lords and the *King*, and so made and becoming the supreme law of the three estates of the realm, consequently 'tis clearly contrary to the law to refuse payment,—and to refuse compliance with just laws, respecting *tithes*, laid or assessed, *not* on Quakers, as such, but on the lands and houses, and the produce, and the occupier, (whoever

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he

he may be, or whatsoever his profession may be) to be *accountable*, which is just ; and note, the law so made was enacted above one hundred years before the *Society of Quakers* commenced, and so could not be intended to be partial against them, they not being come forth, or in being, when the original *Act of Parliament* now in force was made, inforcing tithes as a support for the national established Clergy ; and I could never see the justice of the Ministers of the established church losing a part of their means to procure food and raiment, because Quakers voluntarily put themselves in possession of houses, or lands, whereon *tithes* were so long before so previously assessed ; therefore, and for such reasons, it is clearly contrary to *reason to refuse*, or decline *payment*, or pretend to set up a *dissent*, or pretended dissent, in order to *injure the Parson*. And, lastly, 'tis quite contrary to our *Saviour's own* plain express Doctrine, as recorded in 23d chap. of Mathew, 23d. ver. and 11th chap. of Luke, 42d. ver. which plain positive doctrine of the author of the *Christian Religion*, but *not* of *Quakerism*, in that article, very clearly vindicates my last assertion, That, to refuse payment, is also contrary to the *holy scriptures*. So is he briefly and roundly confuted, and he ought in justice to acknowledge his very rude and groundless attack on my reputation ; and also, in point of justice to some of his fellow professors, he ought also to sign his name and place of abode, lest the innocent should be blamed for the guilty.

THOMAS CROWLEY,

Walsworth, Nov. 2, 1778.

To the Printer of the Morning Chronicle.

THE very uncandid, superstitious author, who again very improperly and absurdly useth the signature *Veritas*, in his second letter of the 6th of November, instant, and inserted in your paper of the 9th, being yesterday, very *ignorantly*, as I hope, else very wickedly, again repeatedly asserts, That my two *former assertions*, of the doctrine of *refusing to pay tithes*, being *contrary to reason* and the *Holy Scriptures*, are *falsehoods*.

His argument of the souls of poor men, being as precious to their Creator as the rich, appears evidently (although the fact be true) a mere superficial, unmeaning allegation, in respect of the main question in dispute, not at all tending to prove his doctrine *right*. On the contrary, I cannot conceive how the *minister*, having food and raiment found him by means of impartial *tithes*, should prevent either the *poor*, or the *rich*, from attending and hearing the gospel, or Christian religion, preached; it appears to me a very silly argument, if the wisdom of government did not provide a *church* endowed with the *means of procuring food* and raiment to a minister, to preach the *gospel*, or the *Christian religion*, in every parish, a vast number of parishes would, in all probability, be quite destitute of any preacher at all, either to the rich, or the poor. So is the Christian prudence of the established religion manifest in that respect; and if he, *Veritas*, does not know, or hath not read, I will, for the sake of *truth*, tell him, That the very eminent

apostle *Paul* asserts, that 'tis so ordained of God, that he who preaches the gospel *should live of the gospel*. See the 9th chapter of his first Epistle to the Corinthians, "Even so hath the Lord *ordained*, that he who preaches the gospel should live of the gospel." And on such just and wise Gospel foundation hath tithes been established by the law in this Christian country. The predecessors of the people themselves, *for themselves and posterity*, having, by their Representatives in Parliament assembled, freely given and granted *tithes*, as a just means of procuring food and raiment to the minister of every parish, for himself and family, in lieu of following trades and occupations, and being liable to casual misfortunes, and to covetous pursuits, very much interfering with their duty in religious pursuits, and promotion of truth and righteousness: and I again repeat, to the confusion of *Veritas*, that our Saviour, the author of the Christian religion, but not of Quakerism, in that article, declared virtually, as recorded in the 23d chapter of Mathew, 23d verse; and in the 11th chap. of Luke, 42d ver. That *tithes ought to be paid*; and this was in the last year of his sojourning on earth. Some of the Quakers have *foolishly* objected to this, saying, that 'twas to the Jews he spoke. In answer to which *quibble*, I have to relate, that so was all his sermons and doctrine, the name of Christians not obtaining until some years after his crucifixion, so is it an entirely *invalid objection*, and the Quakers might with equal absurdity object to all the rest of his sermons from the Mount, &c. The Apostles *Peter* and *James*, are also point blank against the Quakers doctrine, of refusing to obey the *laws in pecuniary matters, or matters of property*, which if he, *Veritas*, be ignorant of, or deficient

ficient in reading, perusing, studying, and applying, the relative doctrines of the Holy Scriptures, I am ready, on any future occasion, to furnish him with quotations quite adequate, to effectually prove such my last assertions, that to refuse to pay, is quite contrary to reason, and to the Holy Scriptures : so is he again roundly confuted, and if he hath any modesty or honesty in his composition, let him show it by a just acknowledgement, and by inserting his name and place of abode ; concerning which I am not much at a loss to judge, and may soon become ascertained. As to the matter of his quotation, " Freely ye have received, freely " give," no person with *sober reason*, or the blessing of a *sound mind*, can, with any good degree of rectitude, suppose that any just cause for their illegally withholding tithes, constitutionally laid on the estates, and freely given and granted for such purpose by their ancestors in parliament assembled, for themselves and posterity, and confirmed by the King for himself and his successors. The text last mentioned never meant, or was understood to mean, any such matter as refusing to pay legal tithes, nor was it so understood, for during, or any part of the 1600 years following, by either the apostles, their successors, or any *society* whatever, until a poor, *ignorant shoe-maker*, by name George Fox, took it in his head, superstitiously to put that unwarrantable construction on a very innocent *prohibition*, against the apostles making a bargain by way of selling the *gospel* they had given them to preach ; or saying, if you will give me so much, I will preach to you, but not to prevent payment of *legal tithes* to legal preachers, which there then was, both *Jewish* and *Heathen* ; nor to prevent them

them, the apostles, or their successors, or Christian preachers, receiving the benevolent gifts of the people, either in private, or legally, or nationally bestowed, for food and raiment, or the means of procuring the same. So is that text very absurdly quoted on this occasion, and sheweth a deprecation of reason, or a species of spiritual blindness approximating to madness.

THOMAS CROWLEY.

Walworth,
November, 10, 1778.

Correct Quotations from the Holy Scriptures ;

Read over in the Meeting, in Gracechurch-Street, by T. C.

“ **W**O unto you, scribes and pharisees, hypocrites ;
for ye pay tithe of mint and anise, and com-
min, and have omitted the weightier matters of the
law, *Judgment, Mercy, and Faith : These ought ye to*
have done, and not to leave the other undone.”—MAT.
23d Chap. 23d Verse.

“ Wo unto you pharisees ; for ye tithe, mint and
rue, and all manner of herbs, and pass over *Judg-*
ment and the Love of God : These ought you to have
done, and not to leave the other undone.”—LUKE, 11th
Chap. 42d Verse.

“ I bear

“ I bear them record, that they *have a zeal of God,*
 “ *but not according to knowledge ;* for they being ignorant
 “ of God’s righteousness, and going about to establish
 “ *their own righteousness,* have not submitted to the
 “ *Righteousness of God.*”—ROMANS, 10th Chap. Ver.
 2 and 3.

“ Though I bestow all my goods to feed the poor,
 “ and though I give my body to be burnt, and have
 “ not *Charity, (or the love of God and man)* it pro-
 “ fiteth me nothing.”—1st CORINTHIANS, 13th Chap.
 Verse 3.

“ Let every soul be subject to the higher powers ; for
 “ the powers that be, are ordain’d *of God.* Whosoever
 “ therefore resisteth the power, resisteth the ordinance
 “ of God ; and they that resist, shall receive to them-
 “ selves Damnation. Wherefore ye must needs be sub-
 “ ject, not only for wrath, but for *Conscience Sake.*
 “ *Render therefore to all their Dues.*”—ROMANS, 13th
 Chap. Verse 1, 2, 5.

“ The wisdom, from above, is without *partiality,* and
 “ without *hypocrisy.*”—JAMES, 3d Chap. 17th Verse.

“ Submit yourselves to every ordinance of man for the
 “ *Lord’s Sake :* Whether it be to the King, as *supreme ;*
 “ or unto governors, for the punishment of evil doers,
 “ and the praise of them who do well. For so is the
 “ *Will of God. Fear God. Honour the King.*”—PETER,
 2d Cap. Verse 13 to 17.

Quere.

Quere. How does it consist with *fearing God!* or honouring the King! to refuse to obey the doctrine of *Christ*, and the Laws of the King, in *Parliament*, relative *Tithes*?

For such *evident and cogent reasons*, is it, that *Thomas Crowley* desires *Liberty of Conscience*, to do his *evident duty* without *Censure*; and that it may be, for the sake of promoting *sincerity* and truth, extended to the Youths of the Society, in an especial manner, and to all sincere enquirers after *Truth*.

P. S. See PAUL's 1st Epistle to *Timothy*, Chap. 6, Ver. 3 to 14, and 17 to 19.

To the Printer of a Morning Paper.

BEING myself, this morning, at the Quakers-Meeting in White-Hart-Court, Gracechurch-Street, and finding a persuasion of mind, that, as father of a family, 'twas my reasonable duty to use rational means, or persuasive reasons to convince them, that it would be for the true interest of the society and posterity, to allow *Liberty of Conscience*, relative to the matter of conscientiously obeying the laws of the supreme legislature of this nation, in respect of legal Tithes, legally demanded, as, or towards means of the national ministers of the gospel, finding their families in food and raiment, agreeable to the doctrine of Christ and his Apostles, and to
british

British Acts of Parliament, made long before the Society existed, and often since confirmed. I stood up with an honest, christian, benevolent intention of informing their understandings of their legal, parliamentary and rational, as well as religious, indisputable, explicit duties—but, I was prevented by an *ungentleman-like, unchristian, rude conduct* of ISAAC SHARPLESS, and other Preachers, among them, breaking-up the Meeting abruptly, before the usual hour, and without the usual conclusion of *prayer*, in order, as evidently appeared, to prevent the auditory from hearing me; for which just reason, not willing the society should be so wholly precluded, from such necessary information and christian doctrine, am now disposed to promulgate, in print, the honest sentiments I had in view to communicate, *viva voce*, if I had not been so uncharitably, unmercifully, and unjustly prevented, *viz.* That having happily attained some proficiency in the histories of the various systems and creeds of *faith* in all nations, and finding, that by honest historians, it appears evident, that there are in this habitable *planet*, the *terraqueous globe*, an amazing number of *creeds of faith*, and different churches. I have, from thence, found myself disposed, in sincerity, to *investigate the Cause*; and, after a short contemplation, I found, in my conscientious understanding, *a solution of so arduous task*, *viz.* As there are, and ever since the creation have been, two very different spirits suffered to actuate the minds of mankind; the *spirit of Christ*, and the spirit of *Antichrist*; to speak in *scripture language*, or in the modern language, the spirit of truth and the spirit of error; the latter being the voice of the *stranger*, or the *false fire of enthusiasm*. The Divine Spirit of

truth leads the true sheep, or followers of our Saviour, into all truth and out of errors ; and they all are, in my estimation, although of various denominations, of the *true Church Militant*, and love one another, and, in consequence, are charitably disposed, to allow each other to hearken to, and obey the Voice of the *true Shepherd, The Lamb, slain from the Foundation of the World*, agreeable to the talent or talents, 1, 2, 5, or 10, graciously bestow'd on them, by the Divine Father of the spirits of all flesh ;—and they all of them aim to do as well, as they know, and therefore, and for that reason, I esteem them all of the *true Church*, with whom I have *communion*, and give them my right-hand of fellowship, as sincere honest Stewards, employing their several gifts conscientiously, agreeable to their religious persuasions, and being honest enquirers after *truth*, all learn the grand specific *Christian Law*, “ *To do as they would be done by* ;” and, in consequence, to benevolently and generously allow *Liberty of Conscience*.—On the contrary, the false Church of Antichrist or Enthusiasm, or those who follows the Voice of the Stranger, are *proud, superstitious, immoral, or visionary Lovers* of their *own Power*, and too generally want to *usurp Dominion over Conscience*, and where they cannot possibly have any *right*, either christian or rational. Since it may be very clearly demonstrated, that such *Usurpation* is no less than a *dreadful Rebellion* against the *Majesty of Heaven* ! whose *sole right* it is to *govern Conscience* ; so are they the subjects of the grand Adversary of the souls of Mankind ; and if they do not repent and forsake their *false Love, and Tyranny*, will must certainly, after this ter-
in

reftrial period of *probation*, become his miserable subjects in the *unquenchable Fire*, prepared for the *Devil* and his *Angels*.

A Lover of Truth, and of all Mankind,

who, in Sincerity, mean-well,

THOMAS CROWLEY.

Walworth,

November 25, 1778.

Quotations from the Prophet *Isaiah*, 10th chap.

“ **W**O to them that decree unrighteous decrees,
“ and that write grievousness, which they have
“ prescribed.”

“ I will be against a hypocritical people, the people
“ of my wrath, and tread them down like the *mire* of
“ the streets.”

“ And the light of *Israel* shall be for a fire, and his
“ *Holy One* for a Flame; and shall *burn and destroy* his
“ thorns and briars.”

“ Now go to, write it before them in a table, and
“ note it in a book, that it may be for time to come

“ for ever and ever, That this is a *rebellious people*,
“ *lying children* ; children that will not hear the *law of*
“ the *Lord* ; who say to the *seers*, see *not*, and to pro-
“ phets, prophesy *not* to us *right things*, speak to us
“ smooth things, prophesy *deceits*. Wherefore, thus
“ saith the *Lord*, the *Holy One* of *Israel*, because ye de-
“ spise *this Word*, and trust in *oppression* and *perverse-ness*,
“ and *stay thereon*, therefore *Judgment* shall overtake
“ you unwares.”

This from a Friend, and a Well-wisher to “ll,

A Rational Christian,

THOMAS CROWLEY.

P. S. T. C. being very sensible of the Quakers dan-
gerous and cruel private discipline, (when misapplied
to *honestly paying of Tithes*) superstitiously exercised by
them, has determined to set up *his* and the *apostle Paul's*
private discipline, see 1st Cor. 5th Chap. few last verses.

Idem,

T. C.

Quotations from Paul's Epistle to Timothy.

“ **I** F any Man teach otherwise, and consent *not* to
“ wholesome words, even the words of our Lord
“ *Jesu Christ*, and to the doctrine which is according
“ to

" to Godliness; he is proud, knowing nothing, but
 " doting about questions, and strifes of words, where-
 " of cometh envy, railings, evil surmisings, perverse
 " disputings of men of corrupt minds, and destitute of
 " the *truth*, supposing that gain is Godliness: From
 " such withdraw thyself. But *Godliness* with content-
 " ment is *great Gain*. For we brought nothing into this
 " world, and we can carry nothing out. And having
 " food and raiment, let us therewith be content. But
 " they who will be *rich*, fall into temptation and a snare,
 " and into many foolish and hurtful lusts, which drown
 " men in destruction and Perdition. For the love of
 " money is the root of all evil; which while some co-
 " veted after, they have erred from the faith, and
 " pierced themselves through with *many Sorrows*. But
 " thou O man, flee these things, and follow after *righte-
 " ousness, godliness, faith, love, patience, meekness*. Fight
 " the good fight of Faith; lay hold on Eternal Life,
 " whereunto thou art also called. I give thee charge, in
 " the fight of God, that thou keep this command-
 " ment, without spot, unrebukable, until the appearing
 " of our Lord Jesus Christ." 1st Timothy, 6th Chap.
 Ver. 3 to 14.

" Charge them who are rich in this world, that
 " they be not *high minded*, nor trust in *uncertain riches*,
 " but in the *Living God*, who giveth us richly all things
 " to enjoy; *That they do good*, that they be *rich in good
 " works*, ready to *distribute*, willing to *communicate*; lay-
 " ing up, in store, for themselves, a good Foundation
 " against the time to come, that they may lay hold on
 " *Eternal Life*." Same Chap. Verse 17 to 19.

Quotations

Quotations from the Evangelical Prophet Isaiah,

Sent to Isaac Sharpless, John Townsend, Thomas Cor-
byn, Daniel Mildred, &c.

“ **W**O unto them that decree unrighteous decrees,
“ and that write grievousness which they have
“ prescribed.” *Isaiah*, 10th Chap. Ver. 1, and 6, 17.

“ I will be against a hypocritical people, 'the people
“ of my wrath, and tread them down as the mire of
“ the streets.”

“ And the light of Israel shall be for a fire, and his
“ Holy One for a flame; and shall burn and destroy his
“ thorns and briars.” And then ditto, 30th Chap. Ver.
8, and following.

“ Now go to, write it in a table, and note it in a
“ book, that it may be for the time to come, for ever
“ and ever; that this is a rebellious people, lying Chil-
“ dren; children that will not hear the law of the Lord;
“ which say to the seers, see not; and to the prophets, pro-
“ phesy not to us right things, speak to us smooth things,
“ prophesy deceptions. Wherefore, thus saith the Lord,
“ the Holy One of Israel, because ye trust in oppression
“ and perverseness, and stay thereon, therefore shall Judg-
“ ment overtake you at unawares.”

Transcribed by THOMAS CROWLEY;
As being applicable to *self-righteous, superstitious, proud,*
obstinate QUAKERS.

And

And T. C. being sensible, from long experience, of the Quakers very *unjust and cruel perversion and misapplication* of the *private Discipline*, wisely established by the great Apostle Paul, in order to correct the *vices, immoralities and superstition*, there enumerated, 1st Cor. 5th Chap. 11 and 13 Ver. But very unhappily and dishonestly *perverted* and misapply'd by *misted Quakers*, to discourage *sincerity and justice*, and compliance with our Saviour's own *doctrine*, as well as the just laws of our country, relative paying *Tithes, &c.* hath determined to revert to, and practice, the ancient, true, Christian, Apostolick *Discipline*, agreeable to the original Intention, so left on record for instruction and conformity. Therefore, he who defrauds the Parson, under a *Prentence of Conscience*, in this highly favour'd age of *mild Government and legal Liberty of Conscience*, must not expect to deceive T. C. having duly considered, 'tis left on sacred record, that he who offendeth in one Point, *is guilty of the whole Law*; or in other words, as I understand, *he who is insincere* in one Point, is liable to be found *so in all*: Therefore it is, in *Point of Prudence*, needful to be aware. And further, T. C. hath to observe, he who will not allow of *Liberty of Conscience* to others, doth not deserve it himself, and properly speaking is *no Christian*, since he therein renounces the *grand, important, specific, Christian Law*, wisely instituted by our Saviour himself; "As ye would that others should do unto you, so do ye unto them." But every Quaker likes to have *Liberty of Conscience* himself; therefore is it his indispensable duty to allow it to others, and the Society to their members, so far as to allow them without censure, to conscientiously conform to the doctrine of our Saviour and his Apostles, relative

tive Tithes, &c. and which Payment is no where prohibited, save in *Quakers* Books and Writings.—And N. B. If the private Discipline was duly put in practice against *superstitions, false zealots*, T. Corbyn, J. Townsend, J. Waring, T. Finch, sen. and others of their class, it would do more real good in the promotion of *true Christian Principles*, and discouraging the contrary, than if exerted against all the honest *Tithe Payers* in England; or else where. Wherefore I sincerely recommend, a just and honest *Application*, inlieu of unchristian *Perversion* thereof.

P. S. Poor Dame Testimony! she appears quite superannuated; I heartily wish her a *Quiet Exit*.—Religious enthusiasm, and political enthusiasm have one and the same source, in the corrupt, natural, or ungenerate state of man: Witness the religious enthusiasm of the erroneous, unjust, *unchristian Minute of 1706*—and the *political enthusiasm* of the present Rebel Americans; equally repugnant to *justice and sobriety*, and to *Christian doctrine*, established by our *Saviour* himself, and his *Apostles*.

Prov. 11th Chap. Ver. 9. “The Mouth of an *Hypocrite* destroyeth his Neighbour.”

Luke, 12th Chap. Ver. 1. “Beware of the Leaven of the Pharisees, which is *Hypocrisy*.”

Job, 8th Chap. Ver. 13. “The Hope of the *Hypocrite* shall fail.”

Job.

Job, 13th Chap. Ver. 16. " A *Hypocrite* shall not
" stand before me."

Ditto, 20th Chap. Ver. 5. " The Joy of the *Hypo-*
" *crite* is but for a Moment."

Ditto, 15th Chap. Ver. 34. " The Congregation of
" *Hypocrites* shall be desolate."

Ditto, 36th Chap. Ver. 13. " The *Hypocrites* heap
" up Wrath."

Isaiah, 33d Chap. Ver. 14. " Fearfulness shall sur-
" prise the *Hypocrite*."

Mat. 6th Chap. Ver. 5. " When thou prayest
" or fastest, thou shalt not be as the *Hypocrites*."

Mat. 23d Chap. Ver. 23. " Wo to the *Hypocrites*."
Luke, 11th Chap. Ver. 42.

A Rational Christian,

THOMAS CROWLEY.

Walworth,
January 20, 1779.

N. B. As I have been, by some pretended *friends*,
ungratefully and rudely treated, in returning by the
post, at my expence, double and treble, and some single,
my letters of *Christian* and *Apostolick Doctrine*, which let-

ters I had before *paid* the postage of to them ; so maliciously, or unjustly, returning *evil* for *good*, the very *reverse* of *true Christianity*—I have therefore given orders to my servants, that no return'd letters be taken in, unless the postage be paid back ; so of late they have lain in the office for use of the postmasters, Secretary, Clerks, &c.

Idem,

T. C.

Copy of a Letter to Dr. Forthergill and T. Finch:

Dear Friend,

BEWARE of the bigotry of superstition, being the fruits of the emissaries of the *grand Adversary*, transforming himself into the deceivable appearance of an *Angel of Light*, the false *fire of enthusiasm*, describ'd by John the Divine, as the great Dragon of the wilderness, which hath been the intermediate cause of more cruelty and devastation, and spiritual persecution, than all other principles together. “ The tree is known by its fruits, and by their fruits ye may know them : a good tree doth not bring forth *corrupt fruit* ;” nor doth the Divine Spirit of Truth ever lead to *persecute*, either *publickly* or *slyly* for *Conscience Sake* ; or because of honest, sincere conformity to scripture and reason, in opposition to *superstition*, not founded in the *Holy Scriptures*, but the

the very reverse, a dreadful and *tremendous Error!* taking in consequences, but 'tis not too late to amend; but each for one must *repent* and forsake, else will the just judgments, of the *omniscient Author* of our being, become *terrible*.

THOMAS CROWLEY.

Walworth,

January 29, 1779.

Copy of a Letter to Isaac Sharpless.

I N V O C A T I O N :

Oh, thou ! the God, who high in heaven resides,
 Whose eye o'ersees me, and whose *wisdom guides* ;
 Save me from all the guilt, and all the pain,
 That lust of pleasure brings, and lust of gain ;
 In trials fix me, and in perils shade !
 'Gainst foes protect me ; 'gainst my passions aid !
 In wealth, my guardian, and in want, my guide !
 'Twixt a mean flattery, and a drunken pride.
 With life's more dear sensations warm my heart,
 Transport to feel, benevolence to impart ;
 Each homefelt joy, each publick duty send,
 Make me, and give me, all things as a friend ;

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But

But most protect, and guard me in a mind,
 Not rashly bold, nor abjectly declin'd ;
 And oh ! when interest e'ery virtue hides,
 When error blinds, and prejudice misguides,
 Alike thy grace, alike thy truth impart,
 Beam on my soul, and triumph o'er my heart.
 Thy word, O God ! my science and delight,
 Task of my day, reflection of my night.
 We're taught that he who suffers is but try'd
 And he who wanders still may find a guide ;
 Sanction, with truth, reward with virtue join'd !
 Life without end, and laws that reach the mind !
 Happy the man, who such a guide can take,
 Whose character is never to forsake.
 Oh ! thou, the source of uncreated *light*,
 Hallow my lips and guard me while I *write* ;
 Oh ! judge, and guide, and guardian of my *ways*,
 Test of my deeds, and umpire of my *praise*,
 True to the clear, unbiass'd, humble *soul*,
 Who, trembling, seeks her, as the steel its *polish*.

Dear Friend,

THE great scarcity of honest workers in the *vineyard*,
 and thence thy eminent station in the society,
 having afforded thee very great influence, if thou in
 the decline of a well spent *life* (upholding superstitious
 doctrine excepted) should become so happily *influenced*, by
 the divine *illumination of uncreated light* ! as to adopt, and
 practice,

practice, and *recommend*, the great universal duty of *honesty* and *sincerity*, and doing justly, in all cases, agreeable to law and *reason*, and to the doctrine of our Saviour and his apostles, as recorded in the Scriptures of *truth*; thou may then *rationaly* hope and expect to lay down in *peace* and *joy* in the *Holy Ghost*: But I pray thee remember, that to allow every conscientious servant of the *Living God*, to exercise the *talent* graciously given him, for improvement, by the all-wise Creator, is an incumbent duty of every *true Christian*, so allowing a just *Liberty of Conscience*, both which hath been cruelly and uncharitably denied me. I would wish thee, as a real friend, and well-wisher, to recollect the procuring cause of my being excommunicated, for neither more nor less than truly, and conscientiously, doing my *duty*, in *sincerity* and *integrity*.—This intended expulsion was certainly the *corrupt fruit*, and the very reverse of the *good fruit*, of *charity* and *christian forbearance*; and I request, as I have been long *unmercifully* persecuted for *Conscience Sake*, that thou would *rationaly* and *charitably* *advert* on the Doctrine of our Saviour, “ If thy brother offend thee, and he returns and saith, I repent, thou shalt forgive him;” but here no doubt, in *sincerity*, was meant: now thou has greatly and uncharitably offended me, for no other cause than, in *sincerity* and *faith*, doing my duty, agreeable to scripture and reason, *illuminated* by the Grace of God; and if thou doth not return and do me justice, at the Monthly Meeting of Devonshire-house, where the *unchristian* and *uncharitable oppression* originated, thou will have no just title to expect forgiveness here, or at the Bar of Divine *impartial Justice*, at the Final Decision, before the tremendous

Judge,

Judge, who knows the secrets of all hearts, and who serve him conscientiously, and who are actuated by human combination, and *human applause*; but I doubt, however that latter may be a temporary comfort here. 'twill not prevail at the last, if not founded on conscious *Integrity* and *Sincerity* towards God, as *supreme Director* of all his *true, genuine, faithful servants*: These things resting with some fervour on my mind, I could not well forbear to communicate, and have some hope the same may be received in *Love and Charity*. As it is written, "*The tree is known by its fruits, and by their fruits we may know them.*" If *Piety* and *Charity*, or the true love of God and man, preferable to human Applause, do not prevail, there is in every such case, great room for any such person to be jealous of being misled by the *voice of the stranger*; "*My sheep hear my voice, and follow me;*" but the *voice of the stranger* they will not follow, nor can for Conscience Sake: So may all have their eye single to his honour and glory, and the real *good and salvation* of souls, is my sincere and hearty prayer, to the father of every good and perfect gift.

I rest, in patience, thy much injured Friend,

and rational Christian,

THOMAS CROWLEY.

Walworth,

Febrary 8, 1779.

P. S. Many

P. S. Many appear to have suffered their false *zeal* to have extinguished their *charity*, which hath been too much by far the case with T. Corbyn, and also with the ruling Elders of Devonshire-house Meeting.

*Copy of a Dissertation, inserted in many Public
News Papers.*

*Considerations why the People call'd QUAKERS ought, in
Reason and Justice to honestly and chearfully, Pay
Tithes, viz.*

BECAUSE, 1st, the apostle *Paul* asserts, "Tis so ordained of the Lord, that he who preacheth the gospel shall live of the gospel, or have the means afforded him of procuring food and raiment for himself and family.

2d. Tithes are in this country the free gift of the whole people, by their representatives in Parliament, and were so long before the Society of Quakers existed.

3d. Our Saviour as recorded in Matthew 23d Chap. 23d Ver. and 11th Chap. of Luke, 42d Ver. asserts, That *Tithes* ought to be paid, or which is tantamount, ought not be undone or unpaid.

4th. Tithes

4th. Tithes are originally, and so continue, *not* laid on Quakers, as such, but on the houses and lands, and produce ; and Quakers make themselves accountable by voluntarily taking and keeping possession of such estates, whereon *tithes* were before legally laid in perpetuity ; and 'tis absurd to voluntarily to take possession, and after to refuse to comply with the terms known before : so is the doctrine *absurd, unjust, unchristian, unapostolic, illegal and dishonourable*, and quite contrary to the *Holy Scriptures*, to *reason* and to parliamentary right, or in other words, is contrary to both law and gospel, and so cannot arise from a conscience towards God ; but it appears evidently to be a slavish Fear of offending superstitious people, which operates to keep up the farce of Dame Testimony.—And N. B. it very evidently appears to me, that all religion, which is not founded in *sincerity* is no better than *a farce*.

A rational Christian,

THOMAS CROWLEY.

Walworth,

March 4, 1779.

Copy of a Letter to Isaac Sharplefs.

Isaac Sharplefs.

I Have more than once repeated in publick, and the last time thou was under my notice, and in London, thou also very justly repeated, the doctrine of the *Divine Author* of the *christian religion*, viz. The *spirit of truth* leads into *all truth*, and out of *error*: And now to honestly apply, respecting the matter of defrauding of, or refusing to comply with, the *legal* and *christian demands* of the national ministry of the gospel, on the people, call'd Quakers, who voluntarily, and without the parsons consent, take and keep possession of houses and estates, whereon tithes were long before given in *perpetuity* by the *legal representatives*, of the Right owners of such estates, in Parliament assembled, towards the *legal, means of the lawful, established minister* of the parish, at any time in question, procuring for himself, and family, food and raiment; it evidently appears to me, that the Quaker who so thrusts himself into an house or estate voluntarily, and then refuseth to pay the minister his indisputable, clear, *legal*, and *parliamentary claim*. doth not therein do as, in the like situation, he would like to be done unto; but is absolutely an act of *injustice*, and therefore 'tis not possible that any Quaker should be led to such conduct, by the *divine spirit of truth*, and *righteousness*; and so the doctrine very evidently appears to have arisen from resentment, which however justifiable in the last century, is absurd, and is now kept up by a false

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zeal,

zeal, not according to *knowledge* ; which hath very unhappily *involv'd* a great number of such, who privately know better, in the dreadful sin of *insincerity*, *disimulation*, and *hypocrisy*, through a slavish fear of offending the false zealots and consequent *dealings* with (and the Lord, who knows the secrets of all hearts, knows this has occasioned very great *declension*, from *sincerity* and *honesty* without which there is no *salvation*) for which very *co-gent reasons*, it is very evidently the absolute *Duty* of the *society*, in the sight of the *creator*, to allow and *establish* a liberty of conscience, relative to this matter. I rest, with 'permanent' breathings of *love* and *good-will*, a hearty well-wisher to all mankind, and especially to the mistaken in judgment, sincerely desiring their better *illumination* and consequent *reformation*.

A rational Christian,

THOMAS CROWLEY.

Walworth,
March 13, 1779.

P. S. Some friends have ungenteelly accused me of Tautology, but I would willingly hope, that as the subject matter is merely *superstitious*, and the object of pity, and a degree of contempt, to all *rational people*, who have seriously considered the matter ; I have only to apologize for *repetition*, that 'twas most of it occasioned by writing on the same subject to a variety of persons in private, without intention of Publication, this being an after thought ; and further, I may alledge, in excuse, the

the doctrine of an ancient, eminent and very honest worthy minister of the gospel, of the society, in the days of my youth, who being by profession an *apothecary*, used to be called by some sensible friends, a good *doctor* of both *soul* and *body*, and whose sensible Christian doctrine I have often, in the days of my youth, set under with much secret satisfaction : I well remember he used often, after preaching *sound, rational, christian doctrine*, to remind the audience, that he was very sensible they had heard such things before, but by way of *justification*, in respect of repetition, he told the audience, that what was never enough practised, could not be *too often inculcated*.

Idem,

T. C.

Copy of a Letter to One of the Superior Clergy:

May it please your Lordship,

IT is now more than two years ago, that I had the honour of setting a time with your lordship, in conversation on the subject of my pamphlet, and the Quakers doctrine of *not paying Tithes*, or rather of the society entering and retaining on their books of record, rules to require their members, (although born and educated among them) as the condition of membership, to *dis-*
obey the laws of the supreme Legislature, relative Tithes ;

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and

and I have ever since maturity, and before, really judged it a *Duty* to pay all legal pecuniary assessments on my estates; and am confident there is not any prohibition in the Holy Scriptures, but very much the contrary. I laid my case before council, as being disowned by the Society, for paying and defending the practice, and being a case without president, the *Attorney General* hath not yet given his opinion, in writing, respecting the propriety of petitioning Parliament, for leave to bring in a Bill, to make it unlawful for the Society to retain, or re-enter such disobedient and undutiful Rules on their Books, and to cause them to be annull'd, or destroyed, as often as found to contain such like ungrateful, unjust, illegal, Rules, tending to defraud the clergy of their parliamentary right; and as they, the Society, have, by disowning me, given me an advantage over them, which no other man hath: If this opportunity be lost, such another may never offer; and, as I am ready to support such a measure of application to parliament, with proper attestations, I am of the judgment it would eventually do much good, to both the clergy, and also to the Society, most of whom, I judge, are not conscientious in refusing to pay, but kept in awe, through fear of the *private discipline*; in which respect I have had resolution enough to dispise the misapplication thereof to honest *Tithe Payers*.—The *Attorney General*, to whom I gave *Five Guineas Fee*, in the year 1776, and who told me he believed he could not give me his opinion that year, hath now had it more than two years under his notice; and I now purpose to require his *written opinion*, or else to return the *fee*. And I hope the bishops will all think it a fair opportunity of procuring

curing justice done to their *poor, inferior Clergy*; of whom, if I am rightly informed, there are more than 5000, whose livings are *under*, and not exceeding 40 £. per year : And am confident it cannot be any part of true religion to defraud them of any part thereof, or become a means of such Injustice being done, or continued.

I am, &c. very respectfully,

Your well-wishing Friend,

THOMAS CROWLEY.

Walworth,

December 21, 1778.

N. B. I left a copy of my case (as laid before the Attorney General) with the Bishop of London on Saturday last.

Copy of a Letter to the Chairman of a Meeting of the Clergy, and also inserted in the Public Ledger.

AT this very critical season, when the reformation of the church, or the practices and system of *the* thereunto belonging, is under so very respectable c

deration, * it may be well for any one, suitably qualified, to propose any useful remarks, respecting the most remarkable absurdities, which having unhappily obtained in former ages of papistical darkness and superstition, were as unhappily retained by the reformed protestant established Church, whose votaries, although commendable in emerging from many very superstitious Articles of the *church* of Rome, have nevertheless concurred to adopt, and hand down to posterity, some tenets, not reconcilable to the Holy Scriptures, to right reason, or to common sense ; and as such may be considered disgraceful to the professors of the Christian Religion, of which they are not really any part, as not having been enjoined, enforced, or recommended by any precept of *Christ*, or his apostles. I do not in this letter propose to enter into all the particulars of the Thirty-nine Articles, many of which are very well, and some others less so ; but for the present, I purpose to confine my Remarks to four heads ; the impropriety whereof I think can scarcely have escaped the silent remarks of every considerate member of the established Church.

The first is the Athanasian Creed, unintelligible, and irrational, not capable of demonstration, by any principles of truth, or by the Holy Scriptures ; and therefore the creed appears as it were requiring false pretences, or, untruths, from its professors, who cannot understand it,

bill was then proposed in Parliament, respecting the Thirty-nine Articles.

it, and cannot with truth and sincerity, be properly said, to believe what they are incapable of understanding ; or of reconciling to the divine principle of right reason, illuminated by the Grace of *God*, or to the Scriptures of Truth ;—so may it be said, putting untruths into the mouths of those who are catechised therefrom.

The second head is, sprinkling of infants, very ungrammatically, and improperly, called Baptism, for which administration to infants of a few days, there cannot be found, either precept or practice, in all the Holy Scriptures ; nor cannot be rationally, or consistent with common sense, supposed to convey, or infuse any intellectual improvement into infants, newly born and helpless. Abundance more materials, for supporting Adult Baptism, or plunging into, or dipping in, or washing with *pure water*, is found in the *holy scriptures*, as in the river Jordan, &c. but I do not remember it any where in Holy Writ, enjoined otherwise than consequent to preceding faith and belief, which is not applicable to infants of a few days ; and whatever advantage may arise from real Water Baptism, or plunging into *water*, as did the *disciples of Christ*, in the river Jordan, &c. I will not hesitate to suppose, that consistent with *scripture records*, if Christians, finding it necessary, and having faith therein, do, of their own rational Faith and Motion, baptize themselves, it may be of as *much service* as if done by, or under the direction of, any parson in the *priestly Office*, and much more by an Adult or Youth, of suitable intellectual advancement, doing it for himself, when necessary, and in Faith, than by the most eminent officiate,

ficiate, to a new-born Infant, at such time, in a state incapable of intellectual improvement.

The third head I mean to touch on is, the presumptuous and impracticable promises required to be made by those who are commonly called Godfathers and Godmothers, and which *Names* might be very proper, if the performance of such high Obligations were to them possible and effected; but it may be fairly presumed such performance cannot be effected for others, especially by human nature; and therefore are such *promises* wholly unfit to be made a practice of, in the promiscuous manner they usual are, it being the proper *attribute* of *God* alone, by his *holy spirit* to convey such inestimable Graces, Blessings, and godlike Virtues, to the *human species*, as are in a common rote way, absurdly promised by poor, incapable, finite, and sinful fellow mortals, to poor innocent babes, who are, without such ineffectual security, under the protection of an omniscient, over-ruling, bountiful Providence; and may be safely trusted there, until of age and capacity to receive, and understand the necessary tuition, as instrumental under the same Providence, to improve and exalt their intellectual powers; and then, as far as such tuition, &c. is found to be practicable, it is the proper province of the parents of the child, as far as they are capable, to use religious and rational means of instilling into their little minds, the principles of Religion and Virtue, and which is all either *parents*, or other *sponsors*, can with safety engage for.

The fourth head, which I call an absurdity, is part of the matrimonial Ceremony, *“With my body I thee worship;”*

worship ;” which term, however it may have been used in former ages, is now, as I conceive, constantly understood to describe the *reverential* effort of the mental faculties, or that *adoration*, which ariseth in the grateful *Soul*, to the Divine Author of his Being and Bliss, and by no means proper to be applied to a mere *woman* as an object, as very absurd deviation from Scripture Precepts, and from divinely illuminated, sound reason, hath a tendency to invallidate the *System*, of which such deviating Tenets are a part.

There may be many other useful remarks made, respecting other parts of the established System ; but these being what must be obvious to every rational Reader, I could not well forbear submitting them, openly, to the animadversion of those, whose proper concern it may be to promote a *Reformation* : And I will even presume to wish, that the Head of the Church, would graciously deign to stir up the dignified Clergy, to so necessary and good a *Work*.

A rational Christian,

THOMAS CROWLEY.

Gracechurch-Street,

May 4, 1772.

P. S. We hold it unlawful to swear, agreeable to our Saviour, and the Apostle James's sacred doctrine, viz. Matthew 5th Chap. 33d Ver. “ Ye have heard that [it
I
“ hath

" hath been said by them of old, Thou shalt not for-
 " swear thyself, but shalt perform unto the Lord thine
 " oath." Ver. 34, " But I say unto you, swear not
 " at all; neither by heaven, nor the earth, nor thy
 " head, &c. but let your *communication* be, Yea, Yea,
 " and Nay, Nay; for whatsoever is more than these,
 " *cometh of evil.*"—James, 5th Chap. Ver. 12, " Above
 " all things, my brethen, *swear not*, neither by heaven,
 " nor by the earth, neither by any other oath; but let
 " your Yea, be Yea, and your Nay, Nay; lest you fall
 " into *condemnation.*"

But in as much as many suppose these doctrinal texts,
 only applicable to personal conversation, or communi-
 cation, which is extrajudicial, and not meant to include
solemn Oaths, which are required by law in *courts of judi-*
cature; I do not object to a just Liberty of Conscience
 on this head, *mutually*, as it may be so connected with
 the *grand Law of Justice*, as that justice cannot be
 otherwise administered in this Nation, and so may be-
 come a matter of necessity.

A Rational Christian,

THOMAS CROWLEY.

Walworth,

March 14, 1779.

Q U O.

Q U O T A T I O N S

EXTRACTED FROM

The Holy Scripture, &c.

Extracted from William Penn's Works.

“ **T**HE great Case of Liberty of Conscience, so
“ often debated and defended, however dissatis-
“ factorily to such who have so little conscience as to
“ persecute for it.”

“ By Liberty of Conscience, we understand not only
“ a mere liberty of the mind, in believing or disbelieving
“ this or that principle or doctrine, but the *exercise* of
“ ourselves in a visible way of worship ; upon our be-
“ lieving it to be indispensibly required at our hands,
“ that if we neglect it for fear or favour of any mortal
“ man, we sin and incur divine *wrath*, yet we would
“ be so understood to *extend* and justify the lawfulness
“ of our so meeting to worship God, as not to *contrive*
“ or abet any *contrivance destructive* of the government,

“ and the laws of the land, tending to matters of external nature, directly or indirectly.”

From hence he states the Question,

“ Whether imposition, restraint and persecution upon persons exercising such a Liberty of Conscience, as is before expressed, and so circumstantiated, be not to impeach the Honour of God—The Meekness of the Christian Religion—The Authority of the Scripture—The Priviledges of Nature—The Principles of common Reason—The Well-being of Government ; and the Apprehensions of the greatest Personages of former and latter ages.”

All which he goes on to prove, and among other arguments and assertions, says, “ That it directly invades the divine prerogative, and divests the Almighty of a due proper to none but himself, for it is he that has endowed us with those excellent gifts of understanding, reason, judgment and faith, that whosoever shall interpose their authority to enact *faith and worship* or to restrain us from what we are persuaded is our indispensable duty, they evidently usurp this authority, and invade his incommunicable right over conscience, for the inspiration of the Almighty gives understanding ; and faith is the gift of God, says the divine Writ. “ That such magisterial determinations carry an evident claim to infallibility ; that it enthrones man as king over conscience, the alone just claim and privilege of his Creator.” It defeats God’s

“ Work

“ Work of Grace, and the invisible operations of his
 “ eternal Spirit ; that such persons assume the judg-
 “ ment of the great tribunal to themselves, and in
 “ many more particulars are men accustomed to in-
 “ trench on divine *property*, to gratify particular in-
 “ terests in the world, and (at best) through a mis-
 “ guided apprehension imagine they do God good
 “ service ; that where they cannot give faith they will
 “ use force, which kind of sacrifice is nothing less un-
 “ reasonable, than the other is abominable. God will
 “ not give his honour to another, and to him only
 “ who searches the heart, and tries the reins, it is our
 “ duty to ascribe the gifts of understanding and faith,
 “ without which none can please God.”

“ Another great evil which attends external force in
 “ matters of faith and worship, is, *no less* than the over-
 “ throwing of the whole Christian religion which he
 “ evidences in four particulars. “ That there can be
 “ nothing more remote from ~~the~~ nature—The prac-
 “ tice—The Promotion—The Rewards of it. For where
 “ any are religious for fear, and that of men, it is
 “ slavish ; and the recompence of such religion is con-
 “ demnation, not peace : Besides, it is man that is
 “ served ; who having no power but what is temporary,
 “ his reward must be so too. He that imposes a duty
 “ or restrains from one, must reward ; but because no
 “ man can reward for such duties, no man can or ought
 “ to impose them, or restrain from them ;—so that we
 “ conclude imposition, restraint and persecution are
 “ *destructive* of the Christian religion, in the nature,
 “ practice, promotion and rewards of it, which are
 “ eternal.”

“ Besides

“ Besides, they oppose the *plaineſt* *testimonies* of divine
“ Writ *that can be*, which condemn all force upon con-
“ ſcience.”

“ Woe unto them that take council but not of me,”
“ 30th Ch. If. 1 Ver. “ And Jeſus called them unto
“ him, and ſaid, ye know that the princes of the Gen-
“ tiles exerciſe dominion over them, and they that are
“ great exerciſe authority upon them, but, it ſhall not
“ be ſo amongſt you.”

Matthew 28, Ver. 25, 26.

“ And Jeſus ſaid unto them, render unto Cæſar,
“ the things that are Cæſar’s, and unto God the things
“ that are God’s

Luke 20, 25.

“ And when his diſciples ſaw this (that there were
“ non-conformiſts then as well as now) they ſaid, wilt
“ thou, that we command fire to come from heaven,
“ and conſume them as Elias did? but he turned and
“ rebuked them, and ſaid, ye know not what ſpirit ye
“ are of; for the Son of Man is not come to deſtroy
“ men’s lives but to ſave them:” Laſtly, “ Whatſo-
“ ever ye would that men ſhould do to you, do ye
“ even ſo to them.”

“ Now upon the whole we ſeriously aſk, whether
“ any ſhould be impoſed upon, or reſtrained in matters
“ of faith and worſhip? Whether ſuch practices be-
“ come the goſpel, or are ſuitable to Chriſt’s meek
“ precepts

“ precepts and suffering doctrine ? And lastly, Whether
 “ those who are herein *guilty*, “ Do to us as they
 “ would be done unto by others ?”

“ If you once thought the imposition of a directory
 “ unreasonable, and a Restraint from your way of wor-
 “ ship unchristian, can you believe that Liberty of
 “ Conscience is changed because the parties in point of
 “ power are ? or that the same reasons do not yet re-
 “ main in vindication of an indulgence for others, that
 “ were once employed by you for yourselves ? Surely
 “ such conjectures would argue gross weakness !”

“ Whether persecutors at any time read the Scrip-
 “ tures, we know not, but certain we are, such prac-
 “ tice as little of them as may be, who with so much
 “ delight *reject them*.”

In another chapter says, that “ Imposition, restraint,
 “ and persecution, are destructive of the great privilege
 “ of nature, and principle of reason. If God Almighty
 “ has made of one blood all nations, as himself has
 “ declared, and that he has given them senses, both
 “ corporeal and intellectual, to discern things and their
 “ differences, so as to assert or deny from evidences
 “ and reasons proper to each—then where any one en-
 “ acts the belief or disbelief of any thing upon the rest,
 “ or restrains any [from the exercise of their faith, to
 “ them indispensable, such a one exalts himself beyond
 “ his bounds, enslaves his fellow creatures—invades
 “ their right of liberty, and so perverts the whole order
 “ of nature. It destroys all natural affection ; for those
 “ who

“ who have so little tenderness, as to persecute men that
 “ that cannot for conscience sake yield them compli-
 “ ance, manifestly act injurious to their fellow creatures,
 “ and consequently are enemies to nature.”

It was the saying of a person once, too great to be
 named now, “ That liberty of conscience is every man’s
 “ natural right; and he who is deprived of it, is a
 “ slave in the midst of the greatest liberty, and since
 “ every man should do, as he would wish to be done
 “ to, such only do not *deserve to have it, that will not*
 “ *give it.*”

He proves it destructive to reason in seven particu-
 lars, among which he says, “ He that acts doubtfully,
 “ is damned, so *faith in all acts of religion is necessary.*—
 “ Now in order to believe, we must will; to will, we
 “ must judge; and to judge any thing, we must first
 “ understand;—if then we cannot be said to under-
 “ stand any thing against our understanding, no more
 “ can we judge, will, or believe, against our under-
 “ standing--And if the doubter be damned, what must he
 “ be that conforms directly against his judgment and
 “ belief, and they likewise that require it from him?
 “ In short that man cannot be said to have any religion,
 “ that takes it by another man’s choice, not his
 “ own.”

Again, “ they subvert all true religion”—“ They
 “ delude or rather compel people out of their eternal
 “ Rewards.”

“ Men

“ Men have their liberty and choice in external mat-
“ ters. They are not compelled to marry this person,
“ to converse with that ; to buy here, to eat there, nor
“ to sleep yonder ; yet if men had power to impose, or
“ restrain, in any thing one would think it should be
“ in such exterior matters : But that this liberty should
“ be unquestioned, and that of the mind destroyed, if-
“ fues here, that it does not embrate us, but unman
“ us, for take away understanding, reason, judgment,
“ faith ; and like Nebuchadnezzar, let us go graze
“ with the beasts of the field.”

“ We next urge they carry a plain contradiction to
“ government.”

“ We declare our readiness to obey the ordinance of
“ man, which is only relative to human or civil mat-
“ ters.”

“ But after all their pains and good-will to stretch
“ men to their measure, they never will be able to ac-
“ complish their end.”

“ What reproach has followed the Christian religion
“ when the Professors of it have used a coercive power
“ upon conscience ? ”

“ Force never yet made either a good Christian, or
“ a good subject.”

“ We take the righteous holy God to record, against
 “ all objections that are ignorantly or designedly
 “ raised against us, that we hold no principle destructive
 “ of the English government.”

“ Whatever the apprehensions of such may be con-
 “ cerning this discourse, it was writ in love, and from
 “ a true sense of the present state of things and time,
 “ and the event will vindicate it from untruth ; in the
 “ mean while it is matter of great satisfaction to the
 “ author, that he has so plainly cleared his conscience
 “ in pleading for the *liberty of other mens*, and publickly
 “ borne his honest testimony for God, not out of season
 “ to his poor country.”

To conclude, “ What shall we say then ? but that
 “ some will not that we should live, breathe and com-
 “ merce as men, because we are not such modelled
 “ Christians, as they coercively would have us. They
 “ might, with as much justice and reputation to
 “ themselves, forbid us to look or see unless our eyes
 “ were grey, black, brown, blue, or some one colour,
 “ best suiting theirs : For not to be able to give us
 “ faith, or save our Consciences harmless, and yet to
 “ persecute us for refusing conformity, is intolerable
 “ hard measure. In short, that coercive way of bring-
 “ ing all men to their height of persuasion, must either
 “ arise from exorbitant zeal, and superstition ; or from
 “ a consciousness of error and defect, which is unwilling
 “ any thing more sincere and reformed should take
 “ place,

“ place, being of that cardinal’s mind, who therefore
 “ would not hearken to a reformation at the sitting of
 “ the council of Trent, because he would not so far ap-
 “ prove the reformer’s judgment, though otherwise he
 “ saw as much as any man, the grand necessity of a re-
 “ formation, both of the Roman doctrine and conver-
 “ sation.”

*Further Extracts from William Penn’s Essay,
 entitled the great Case of Liberty of Con-
 science,*

“ *Debated and defended by the Authority of Reason, Scrip-
 “ ture and Antiquity, which was to serve the Place of a
 “ general Reply to such as had opposed a Toleration.*

“ **T**O whomsoever men are imposedly or restrictive-
 “ ly subject and accountable, in matters of faith,
 “ worship, and conscience, in them alone must the
 “ power of judgment reside ; but it is equally true that
 “ God shall judge all by Jesus Christ, and that no man
 “ is so accountable to his fellow creatures, as to be im-
 “ posed upon, restrained or persecuted for *any matter
 “ of Conscience whatsoever.*”

Page 188, Line iv.

The prophet Isaiah says, “ Woe unto them that
 “ make a man an offender for a *word*, and lay a snare

“ for him that *reproves* in the gate, and turn aside the
“ just, for a thing of nought.”

Christ says, “ They have Moses and the prophets,
“ let them hear them.”

“ Force makes, instead of an honest dissenter, but
“ an hypocritical conformist, than whom nothing is
“ more detestable to God and man.”

Page 194.

“ What reproach has followed the Christian religion,
“ when the professors have a coercive power over
“ Conscience.”

“ That which most of all blackens the business is
“ *persecution*, for tho' it is very unreasonable to require
“ faith, where men *cannot chuse but doubt*; yet after all to
“ punish them for disobedience *is cruelty* in the abstract;
“ for we demand, shall men suffer for not doing what
“ they cannot do? Must they be persecuted here, if
“ they do not go against their Consciences, and punish-
“ ed hereafter if they do?”

Page 191, Line 5.

“ The understanding can never be convinced, nor
“ properly submit, but by such arguments as are ra-
“ tional, persuasive, and suitable to its own nature;
“ something that can resolve its doubts, answer its ob-
“ jections, enervate its propositions.”

Page 191, Line 22.

“ Now

“ Now upon the whole, we ask, what can be more
“ equal, what more reasonable, than Liberty of Con-
“ science, so correspondent with the reverence due to
“ God and respect to the nature, 'practice, promotion,
“ and rewards of the Christian religion ?—The sense of
“ Divine Writ—The great privilege of nature, and
“ noble principle of reason ; the justice, prudence and
“ felicity of government.

Page 199, Line 7.

“ Therefore, Liberty of Conscience we ask, as our
“ *undoubted right*, by the law of God, of nature, of our
“ country ; we have long waited for it, we have writ
“ much, and suffered in its defence, and have made
“ many true complaints, but found little or no
“ redress.”

Page 200.

End of the Quotations from William Penn.

THE FOLLOWING
QUOTATIONS
FROM
The HOLY SCRIPTURES.

“ **W**OE unto you scribes, pharisees, hypocrites,
“ for ye pay tithe of mint, anise and cum-
“ min, and have omitted the weightier matters of the
“ law, judgment, mercy, and faith, (or the love of
“ God :) These ought ye to have done, and not to
“ leave the other undone.”

Matt. 23d Chap. 23d Ver.

24th. “ Ye blind guides, who strain at a gnat, and
“ swallow a camel.”

And again, 11th Chap. Luke, 42d Ver. to same
effect.

Rom. 13th Chap. Ver. 1 to 7.

“ Let every soul be subject to higher powers ; for
“ there is no power but of God. The powers that be,
“ are ordained of God : Whosoever therefore resisteth
“ the power, resisteth the ordinance of God ; and they
“ that

“ that resist shall receive to themselves *damnation* : For
“ he is the minister of God to thee for good ; but if
“ thou do that which is evil, be afraid ; for he beareth
“ not the sword in vain, for he is the minister of God,
“ a revenger to execute wrath upon him that doth evil :
“ Wherefore ye must needs be subject, not only for
“ wrath, but also for Conscience-sake.”

“ For this cause pay you tribute also, for they are
“ God’s ministers, attending continually upon this very
“ Thing : Render therefore to all their dues, tribute
“ to whom tribute is due, custom to whom custom,
“ fear to whom fear, honour to whom honour.”

Titus, 3d Chap. Ver. 1, 2,

“ Put them in mind to be subject to principalities
“ and powers, to obey magistrates, to be ready to every
“ good work, to speak evil of no man, to be no braw-
“ lers, but gentle, shewing all meekness unto all
“ men.”

1st Peter, 2d Chap. 13 to 17 Ver.

“ Submit yourselves to every ordinance of man for the
“ Lord’s sake, whether it be to the king, as supreme,
“ or unto governors, as unto them that are sent by him,
“ for the punishment of evil-doers, and for the praise
“ of them that do well ; for so is the Will of God, that
“ with well-doing ye may put to silence the ignorance
“ of foolish men.”

1st Corr.

1st Corr. 13th Chap. 1 Ver.

“ Though I speak with the tongues of men and of
“ angels, and have not Charity, I am become as
“ sounding brass, and a tinkling cymbal. Ver. 3d
“ Though I bestow all my goods to feed the poor, and
“ though I give my body to be burned, and have not
“ Charity, it profiteth me nothing.”

“ Apostle Paul. “ Judge not, least thou art judged.
“ Who art thou that judgest another’s servant? to his
“ own master he standeth or falleth.”—“ Let every one
“ be fully persuaded in his own mind ; for *whatsoever is*
“ *not of faith is sin.*”

Robert Barclay’s *Apology*, Ed. 1765.

Page 497.

“ It is argument and evident demonstrations of rea-
“ son, together with the power of God, reaching the
“ heart, that can change a man’s judgment, and not
“ outward force.

501. “ Liberty of conscience as we have asserted, is
“ such an innate and natural part of the Christian re-
“ ligion, that almost all the Christian Writers for the
“ first three hundred years earnestly contended for it,
“ condemning the contrary opinion.”

506. “ If I may not profess and preach that which
“ I am persuaded in my conscience is true, it is to no
“ purpose

“ purpose to search the scriptures, or to seek to choose
 “ my own faith by convictions thence derived, since
 “ whatever I therein observe and am persuaded of; I
 “ must subject to the judgment of others in the place
 “ where I am.”

507. “ But the true faithful Christian suffering, is,
 “ for men to profess what they are conscientiously per-
 “ suaded is right so to do, and neither to do more or
 “ less, because of outward encouragement, or dis-
 “ couragement from men.”

Copy of a Letter to Isaac Gray, &c.

Isaac Gray,

BE pleased to remember the sacred record, “ The
spirit of truth leads into all truth; but the pecu-
 niary doctrine is not *truth*, nor *justice*, but the *reverse*,
 and is also the *reverse* of our Saviour’s express specific
doctrine; (see 23d Chap. Matthew, 23d Ver. and 11th
 Chap. Luke, 42d Ver.) and by clear, evident, cogent im-
 plication, is also the reverse of the precepts and doctrine
 of the great apostles, Paul, Peter, and James, &c. so
 is it very evidently the fruits of the *false fire*; “ By
 their fruits ye shall know them.”—The mistaken, false
 zealots, the ancestors of the present Society, in the
 year 1706, were very evidently and certainly to demon-
 stration, led into Error, which never could be the fruit

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of

of the *Divine Spirit of truth and righteousness*. And N. B. this is not intended as a reflection on the present generations; but 'tis the evident, cogent duty of the present Society, to relieve the youth and posterity from so unrighteous yoke, being continued as the condition of membership, since it involves in a woful dilemma, the children of friends, being all born slaves to a *superstitious Rule of 1706*, founded on *injustice*, and is *unchristian*, and of a *disloyal, rebellious Tenor*, and very *ungrateful* to a *benevolent Legislature*, who only eighteen years before very generously and benevolently allowed the Society *liberty of conscience*; but which valuable blessing they refuse to their own members, who being better inform'd are conscientious in paying.

Q. Is it possible that any *rational being*, of maturity of age, from whom the *divine father of spirits* hath not withheld the great blessing of a *rational soul*, as constituting man superior to all the rest of the animal creations, to judge so weakly, as to suppose it agreeable to the will of an all-gracious Divine Being, that a whole society, and posterity thereof, should be continued and held in such *antichristian slavery, and injustice and untruth*, though the *vociferation, obstinacy, bigotry, and false zeal*, of a very few *false Zealots, and Enthusiasts*? Forbid it Heaven! and let such deceived and deceivers be chained down and brought to condign silence, or else expulsion. The language of their conduct being apparently thus, importing, although we know by sacred records, that it pleases God to give different gifts and talents, 1, 2, 5, or 10, unavoidably leading to a variety of sentiments,

ments, yet we dont trouble our heads about the Lord's gifts, we will make you all, at least pretend to *think alike*, even in a case that is certainly *unchristian and unjust*. What is this, but, in other words, saying you must be dissemblers-or hypocrites to please us, and preserve your membership in the society, wherein ye was, in the course of providence, born and educated? Oh! dreadful delusion! who shall deliver! The voice of him who calleth out of darkness into his marvellous light; faith, "Turn ye at my reproof, and I will pour out my spirit upon you;" so may you learn his Divine Law, and do his Will, in sincerity and truth, is my hearty desire and prayer.

THOMAS CROWLEY.

March 13, 1779.

Postscript to I. GRAY, being QUOTATIONS.

Isaiab, 58th Chap. 4 Ver. "Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high."—V. 5. "Is it such a fast that I have chosen? a day for a man to assist his *soul*? is it to bow down his head as a bulrush? wilt thou call this a fast, an acceptable day to the Lord?—Ver. 6. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthen, and to let the oppressed go free, and that ye break every yoke?"—V. 7. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked that thou cover him, and
" that

" that thou hide not thyself from thy own flesh ?"—
 V. 8. " Then shall thy light break forth as the morning,
 " and thy health shall spring forth speedily ; and thy
 " righteousness shall go before thee ; the *glory* of the
 " Lord shall be thy reward."—Ver. 9, " Then shall
 " thou call, and the Lord shall answer, Here I am ;
 " *if thou take away from the midst of thee, the yoke, and*
 " *speaking vanity.*"—V. 10. " Then shall thy light rise
 " in obscurity, and thy darkness be as noon-day.—V. 11.
 " And the Lord shall guide thee continually, and satis-
 " fy thy soul in drought ; and thou shalt be like a garden
 " watered, and like a spring of water, whose waters fail
 " not."—Ver. 12. " And they that shall be of thee,
 " shall build the old waste places ; thou shalt raise up
 " the foundations of many generations ; and thou shalt be
 " called the repairer of the breach, the restorer of paths
 " to dwell in."—V. 14. " Then shalt thou delight thy-
 " self in the Lord, and I will cause thee to ride upon
 " the high places of the earth, and feed thee with the
 " heritage of Jacob thy father, for the mouth of the
 " Lord hath spoken it."

Transcribed by

T. C.

F I N I S.